Delineating relationships among such volatile factors as religion, sexuality, and madness, enables Workman to define his own role all the more heroically. The controversial nature of his subject entitles him to the same vatic and prophetic stance he adopted to speak out against masturbation. This is subsequently reinforced by his application to himself of terms like `initiate' implying a special knowledge or mystical or religious lore. Terms with strong scriptural and religious connotations like `wondrous fabric' or `wisely ordained inter-relations' are applied to his subject but redound to himself, the `medical observer' as pious exegete of a quasi-biblical `language of insanity'. He does much more than simply read these `wisely ordained inter-relations' where they are obvious, but actually re-asserts them where they have been forgotten, in the very connections between sexuality and religion that religious people themselves find so disturbing. Thus he seems to supplant his opposition.

Finally Workman seems to make some rather self-critical connections between the history of religious madness and the history of his own profession and development. On the one hand such connections are self-critical; on the other, they are extremely self-interested and sometimes rather flattering. His assimilation of the history of religious madness into the history of emerging psychiatry suggests that the latter is now the sane religion.

In `Demonomania and Witchcraft',[xxxv] he sees himself and his professional colleagues as at once similar to, yet distinguished from the `superstitious persecutors' of the past: `We protect, and house, and feed, and clothe, and soothe the poor witches, --yea, and by these simple means, do we not expel the Devil out of a great many? We do!' (17). It is probably no coincidence that the perfervid language specifically defends the `moral therapy' which was increasingly seen to be ineffective. Workman again seems to make a comparison only to highlight a favourable contrast when he identifies the present Asylum population in Britain (70,000 at time of writing) with the same number of alleged witches burnt to death over a 70 year period. Earlier at least half that number would have been murdered as witches. Historically then the Asylum seems to stand between its inmates and the stake. Even if (Workman seems to suggest) some of its mad are no madder than those witches were witches, asylum is better than burning.

In the same article Workman employs the analogies of the phoenix (mythically renewed by what should destroy it) and the hunted fox (apparently